

## **The Authority Of Individual Judgement – Interpretation And Meaning**

The authority of individual judgement is one of the fundamental axioms of the esoteric philosophy of Anton Long and thus a fundamental principle applicable to how that esotericism is presented in the praxes of the Order of Nine Angles (O9A/ONA).

This axiom means that even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority:

*"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority*

*[...] I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." {1}*

For the axiom of the authority of individual judgement means that each O9A person, nexion, group, or cell, are free to develop their own interpretation of everything O9A - with one important exception - and free to develop and change everything O9A, and that there is no authority above the individual, or beyond each group or collective of groups. No leader, no outer (or inner) 'representative', no council, no 'old guard', who can make pronouncements about or declare what is or is not correct. No 'official' or 'genuine' O9A; no 'heresy'; no proscription of individuals or groups. Furthermore, no consensus is necessary or required among those who are or who associate with the O9A {2}, although naturally a particular O9A nexion may have or arrive at a particular internal consensus and thus presence a particular interpretation of matters O9A. The axiom the authority of individual judgement also means that each O9A person, nexion, group, or cell, will use their own judgement in respect of what they do; in how they, individually and/or as part of an O9A nexion, 'presence the dark and manifest the sinister' in practical ways.

R. Parker

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**Notes**

{1} Anton Long: Satanic Letters of Stephen Brown, letter to Michael Aquino, dated 20th October 1990 ev

{2} That exception being the unique ideas common to all O9A nexions and the numinous ethics of καλὸς κἀγαθός and πάθει μάθος

## **O9A 101**

### **The Sinisterly-Numinous Tradition**

1. The Order of Nine Angles (O9A, ONA) is a sinisterly-numinous mystic tradition: it is not now and never was either strictly satanist or strictly Left Hand Path, but uses ‘satanism’ and the LHP and others as ‘causal forms’; that is, as techniques/experiences/ordeals/challenges (amoral and otherwise) in a personal anados to engender in the initiate both esoteric, and exoteric, pathei mathos, and which pathei mathos is the beginning of wisdom.

The type of ‘satanism’ advocated by the O9A is – for O9A initiates – only one part of the ‘sinister’ aspect of the sinisterly-numinous tradition: a necessary and novitiate pathei-mathos, a modern ‘rite of passage’.

2. The Order of Nine Angles is a guide to that personal enantiodromia (that internal alchemical change) which can result from a conscious, a deliberate, pathei-mathos: from a practical learning

that is and must be (given our unaltered physis – our natural fitrah – as human beings) both ‘sinister’ and ‘numinous’ and both esoteric (occult) and exoteric (exeatic, antinomian).

3. Being O9A – belonging to the O9A – means both (a) using O9A esoteric philosophy, and one or more of its praxeses, as guides to achieve that personal enantiodromia, and (b) accepting and living according to the O9A logos, since that logos is the unique perceivration which differentiates the O9A from other occult groups past and present, and which logos presences the essence, the ethos, of the O9A.

4. The O9A logos is manifest esoterically as a particular physis: that is, is manifest in a particular (pagan) weltanschauung and in a particular personal character.

5. The O9A logos is manifest exoterically in the O9A ethos. For such an ethos embodies aspects of the sinister and the numinous, using pathei-mathos as a guide for wisdom within personal wyrd and acting with esoteric empathy.

### **The Nature Of Reality**

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

(i) the nexible (the causal-acausal) being of our human physis;

(ii) the potential we as individuals possess to consciously evolve our own individual physis;

(iii) the unity – the mundus, the Being – beyond the apparent opposites of ‘sinister’ and ‘numinous’, of causal/acausal, of masculine/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;

(iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;

(v) of an attainable acausal existence beyond our mortal death.

## **Occult Philosophy**

The foundation of the occult (the esoteric) philosophy of the O9A is the axiom of causal-acausal being, with ourselves – by virtue of our consciousness – a nexion (nexus) between causal being and acausal being.

One of the axioms of the occult philosophy of the O9A is that it is only possible to apprehend the realm of the acausal (which realm includes but is not limited to the supernatural) by using our (mostly latent) human faculty of empathy – of empathic wordless knowing – and by developing new faculties, such as ‘acausal-thinking’ and which ‘acausal-thinking’ can be developed by esoteric techniques such as The Star Game consisting of as that three-dimensional ‘game’ does of seven boards – arranged as a septenary Tree of Wyrð – with a total of 308 squares and with 81 pieces per ‘player’.

## **Occult Praxes**

The three occult praxes – techniques/experiences/ordeals/challenges – of the O9A are the means by which the initiate may consciously acquire the necessary esoteric and exoteric pathos/mathos. The three praxes are:

*The initiatory hermetic Seven Fold Way.*

*The Way of the Drecc and the Niner.*

*The Way of the Rounwytha.*

## **A Labyrinthine Labyrinth**

From its beginnings in the early 1970s, the Order of Nine Angles has had, quite intentionally, an inner core obscured by various outer layers. Thus its exoteric, external, appearance does not necessarily reflect its esoteric essence, and which exoteric appearance serves and has served a particular and practical purpose, as the O9A mythos serves and has served a particular and practical purpose. To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth.